

I. Elements of Knowledge

First there is a structure, a set of procedures, and then an encyclopaedic determination, of levels, structures and processes, all as materialist interpretation, of tables, clauses, philology, even linguistics, structural linguistics, finally Arabic and Farsi, Urdu letters. These form the Firaqi Urdu, that he writes in. This then gets constellated to the reading of philosophy, by a hermeneutical exercise, of posited, external and determinate reflected in the Hegelian sense, subverted to subjective induction, and even literary style. The process of specific orientations, is to grasp structuralist accounts of society, territory and state, the theory of the discourse. There is the multiple, and multiplicities of structuralist accounts of the social field. Each discourse is composed of multiples. The dialectical investigation of one and multiple, gives way to the multiple in itself and as a plane of immanence. Specific localisation begins with the analysis of discourses, the organisation of a discourse, even its formalised critique. All of this is language, history, and episteme. It is the operation of language, and its index of effectivities, even its structuralist accounts, for a literary deconstructed, perhaps translation. It is all a metonymic slide of desire, and translation. Take the tables, classes, orders, things, and translate it to emptiness of sense, and the logic of sense.

Three procedures. The formation of a method, episteme and aesthetics. It requires, the law, of limits of the world coinciding with the limits of language. This then is to take a discourse - economic, political or ideological, even regularities, and discourses that are dominant, and delimit its structure, genealogical history, and fields, discourse formation, discursive fields, allied fields, classifications, genres and even its ideology. Then to delimit the discourse into its analysis, aligned with symptomatic reading, though as discourse. This then develops the subject, object and objectivity of statements, discourses, levels of analysis and series after series, formal comparisons. The structure of genealogical method in practice, is the structural step of moments and moments in a circle, art history and finally structuralist accounts of processes, that grasp the processual essence of praxis against discursive forms and as interventions into life and aesthetics.

Then the central and fundamental task of investigation - microphysics of power. The specification of grids of power, militant praxis grouped with observations on incidents of power and power relations, with structures in the state and deep state, and power structures, elements, structural elements and groups. The microphysic is a diagram, panopticon, but equally an observation of capillary grassroots institutions and forms of power. It is either a order or measure, A - B.

A {A} ___ {B}

II. Episteme

To know is then to control. The fundamental part and ethic of knowledge is that it remains, private, and personal, even intellectual and militant. It cannot contribute to a paradigm, unless it is translated to sense, and reduction to a minimal, the fragment. This man, he has no knowledge of her, how will he be with her. It is only, knowing her, to let her be free.

III. Fragment

I am with her, in a car. We are all driving out, to the blue light of the night. We are out of control, on drugs, even doing some cocaine. This is then derailed. This book is about space and its evisceration into emptiness of a man talking on the phone.

.

